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Baptism.—Continuation of the subject of Divine Worship, in connexion with Observations on the partaking of the flesh and blood of Christ.

(Continued from page 314.)

If the followers of Jesus Christ could have been permitted to eat the flesh of his material body, it is evident, from his own words, that he would have profited them nothing. It was the life-giving influence of his Holy Spirit, by which alone those who believed on him in that day, were made alive, and preserved alive unto God." (Rom. vi. 11.) And in the present day, the same divine influence produces similar effects, in the souls of all those, who, believing in the light, life, and power of Christ, receive him for their Teacher, Saviour, Priest, and King; believing also, if they have access to the Holy Scriptures, all that those sacred records declare, respecting the sufferings and death of Christ, and the benefits resulting therefrom to mankind. These partake of the true supper of the Lord; as it is written, "Behold, I stand at the door" (*of the heart*) "and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. iii. 20.) This divine food is essentially the same as that which our Holy Redeemer described under other figurative terms; viz. as the bread which cometh down from heaven, and giveth life unto the world; (John vi. 33;) as "living water," which, in them who drink of it, should be as a "well of water, springing up unto everlasting life." (John iv. 10, 14.)

Amidst the manifold mercies which they partake of, who, through divine grace, witness an advancement in the work of regeneration, this communication of spiritual food to their souls, should ever be gratefully acknowledged. Like the sap, that enables the branches which abide in the vine, to bring forth fruit, so the quickening, life-giving influence of the Spirit of Christ, who is the "true vine," (John xv. 1,) enables those who, as branches, abide in Him, to bring forth the fruits of the Spirit, which are, "in all goodness, and righteousness, and truth." (Eph. v. 9.) For under His holy influence, they are incited and strengthened from day to day to maintain, even in their temporal concerns, a strict adherence to justice, truth, and equity, doing unto others, as they would that others should do unto

them. Their words and actions being leavened by christian purity, sincerity, humility, and love, they exemplify, as their growth in the divine life progresses, not only in their own families, but amongst all with whom they associate, the powerful efficacy of that *holy name*, in which they have believed, and into which they have been baptized.

If we seriously recur to those solemn declarations of our Lord Jesus Christ, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him;" (John vi. 53, 56;) and if we keep in view the clear explanation which he condescended to give of these words, the conclusion must surely be admitted, on the highest authority, that whatever may be our religious profession,—however largely our minds may be furnished with the literal knowledge of the doctrines and precepts of the Holy Scriptures, or our memories charged with the recorded experience of good men of ancient and modern times,—and however highly we may think of ourselves, or be esteemed by others, on this or on any other account; yet, if we do not partake of the quickening influences of the Spirit of Christ, we have no life in us;—we dwell not in Him, nor He in us;—and consequently we are more or less in a state of spiritual darkness and death. A conviction of the vast importance of this subject, induces the writer, under, he trusts, some degree of the constraining love of Christ, to press it upon the close attention of those, with whom he is connected in religious profession, as well as upon christians of every other denomination.

Having endeavored, in the preceding pages, to point out the means whereby the soul, through the obedience of faith, may attain to a capacity of partaking of this divine food, and to show the necessity and benefits thereof, it may be proper in the next place to make some further observations, with respect to its communication and effects.

The great Head of the church dispenses this heavenly sustenance to the living members of his body, in their religious assemblies, sometimes by the instrumental ministry of the gospel, at other times by the immediate effusion of his Holy Spirit upon their minds, when, it may be, the assembly is in a state of solemn silence, and reverent waiting before Him. They are also permitted to enjoy this privilege from time to time, in seasons of private retirement; and even day by day, whilst engaged in their lawful occupations, if, feeling the want of the enlivening influence of the Spirit of Christ, they humbly seek it. It is pre-eminently for this divine nourishment—for this bread "that cometh down from heaven," that our blessed Saviour teaches us to pray to our heavenly Father,—"*Give us this day our daily bread.*" When favored in their public assemblies to witness the gracious promises fulfilled, that, "They that wait upon the Lord

shall renew their strength," (Isa. xl. 31,) and that where even two or three are gathered together in His name, there, *He, who is "a quickening Spirit,"* (1 Cor. xv. 45,) even the Lord Jesus Christ, is in the midst of them; (Matt. xviii. 20;) they can thankfully acknowledge, that, although the baptizing ministry of the gospel is a great blessing to the church of Christ, and should be received with feelings of gratitude to the Source of all good; yet it is a higher privilege to be fed immediately by *Himself*, the holy Head of the church and Bishop of souls, than through the instrumentality of their fellow-members.

The solemn declaration of our Holy Redeemer to the woman of Samaria on the subject of worship, should indeed make a deep and awful impression upon the minds of all who profess to prostrate themselves before the Most High! "God is a Spirit, and they that worship him, must worship him in Spirit and in truth." And again he said; "No man cometh unto the Father but by me;"—and "without me ye can do nothing." How needful then must it be, in order to perform this worship, that the mind be brought into a state of entire humiliation,—bowed down under a true sense of its great weakness,—of its many wants, and utter unworthiness,—accompanied with a conviction of the perfect purity of that Almighty Being, whose sacred presence is unapproachable, except through our Holy Mediator, the Lord Jesus Christ. Perhaps it may be said, that there is no other engagement in which the religiously exercised mind is so fully penetrated by these feelings, as in that of silent waiting upon God in assemblies for public worship.

But although Christ is always in some measure present with those, who, through the baptism of his Holy Spirit, are members of his church; yet, according to the experience of many who are of this description, he is frequently pleased to withhold from them, for a season, in their religious assemblies, as well as at other times, that increased communication of his power and life, which is needful to qualify them for the performance of the solemn act of divine worship. Yea, for a wise and gracious purpose, he oftentimes permits them to feel how weak they are of themselves,—how utterly insufficient by their own strength, to resist the efforts of their soul's adversary; who, by exciting the natural propensity to be occupied with terrestrial objects, or by presenting to the imagination creaturely ideas relative to worship or doctrine, often endeavors to draw off their minds from that denial of self—that subjugation of their own will and wisdom—which are requisite in order to wait patiently upon God in the exercise of faith and love. But although He, the good "Shepherd and Bishop of souls," (1 Pet. ii. 25,) may permit those humble believers in him to be thus tried and proved, yet he does not forsake them;—in his own time, (for which with fervent desire they reverently wait,) the enliven-

ing, purifying influence of his Holy Spirit imparts fresh vigour to their souls: thus strengthened, they surmount those impediments, of what kind soever, which had obstructed their access "unto the throne of grace;" (Heb. iv. 16;) and they are enabled to "draw near in full assurance of faith." (Heb. x. 22.) The worship thus offered in religious assemblies, whether it be accompanied with vocal ministry, prayer, or praise, in obedience to the will of the great Head of the church, immediately communicated to such of its members as he may see meet to employ in his service,—or whether in obedience to the same holy will, it wholly consists in silent aspirations, arising from quickened souls, in a state of reverent prostration before the throne of grace,—in either case, this worship does not fail to meet the divine acceptance.

Although many individuals, in whom the work of regeneration has been begun, and who are in the practice of waiting upon God in assemblies for public worship, may not always receive such a supply of spiritual food, as the apprehension of their own need leads them to expect; yet may these not be discouraged: may they duly consider, that the Lord knows better than they do, what is best for them. He knows what will conduce to the progress of that great work, which he has begun in their souls. For a wise and benign purpose, he introduces his children into a state of poverty of spirit; the tendency of this discipline being to increase their faith, and to establish them more firmly on Himself, the "sure foundation,"—"the Rock of Ages." Therefore, ye who hunger and thirst for the bread and water of life, be not dismayed on account of the apparent smallness of the portion sometimes, yea frequently, dispensed unto you. Should it be no more, figuratively speaking, than a crumb of this bread, or a drop of "living water," yet, if received with thankfulness, it will be found sufficient for the present need,—sufficient to strengthen you still to trust in the Lord,—still to wait upon him in faith, and with a lively hope in his goodness and mercy; and whenever these effects are witnessed, they should be considered as an evidence, that, through the gracious regard of your heavenly Father, a portion of divine aid and sustenance has been dispensed unto you. The revival of this faith and hope, when felt, after much mental labor and conflict, whether in religious assemblies, or in private retirement, how precious is it to the tribulated soul! The Lord's holy name be praised for all his mercies partaken of by those, who are engaged, although frequently under a feeling of many discouragements and infirmities, to seek for ability to worship him in Spirit and in truth!

(To be continued.)

For "The Friend."

Early Civilization and Church History of Ireland.

(Continued from page 306.)

Having in the previous numbers completed our quotations from the essay on the introduction of alphabetical writing into Ireland, we will proceed with that part of the work which relates to the early ecclesiastical history of the island.

"Much as it will be regretted that the historical correctness of any of the writings of so popular an author as Dr. D'Aubigné should be impugned, especially after the work ques-

tioned has had a wide circulation on both hemispheres; yet if truth demands it we should not shrink from its pointings. Under the conviction that truth does solemnly make that demand, we venture on the prescribed duty. With the history of the Reformation in Germany we presume not to interfere. In compiling that work the author was guided by documents in his native language, and was writing in the country where the principal incidents occurred. Not so as regards the ancient church of Britain. Here, a foreigner and a stranger, he was at the mercy of the winds and waves of prejudiced representations, which have produced a distortion of important facts that call for rectification. Some years have elapsed since the volume which contains the four chapters to which we object was published, yet so far as we can ascertain, their misstatements have never been publicly pointed out. In the meantime a taste for research into the ancient annals of the church has been on the increase. This cheering symptom encourages the hope that the truth will now be sought after in relation to the primitive christianity of Ireland,—so long neglected, so little understood by the English people. He who experimentally feels the holy influence of the religion of Christ on his own heart, becomes intuitively interested in hearing of its operations in the world at large. He desires not only to know of the spread of the Redeemer's kingdom in the present day, but also to understand the history of the church since the times of the Apostles. The realization of the Saviour's predictions in the persecutions of the early christians, and the faithful endurance of those devoted followers of Jesus, that have been recorded by the classical as well as the ecclesiastical historian, he reads with devout interest. History tells of the martyrdom of thousands whose lives were sacrificed under the Roman Emperors because they would not renounce the religion of the gospel. And it also tells us, that when at length the horrors of persecution were exchanged for the blandishments of the world, wealth and luxury brought corruption into the church. When he on whose brow shone the imperial diadem announced himself a christian, then the rich and great surrounding the throne of the emperors followed in that train of triumph and fashion. Nominal christianity occupied the high places of the earth, and the church of Italy, towering above all others, stood forth in self-confident exaltation. But wherein did she manifest the humility, the meekness, the loving-kindness, and the charity which were to mark the followers of the Redeemer? We look in vain for those apostolic characteristics after the third or fourth centuries, among the power-seeking pontiffs of Rome, whose chief aim was to govern men rather than to obey God. Yet those pure, gentle christian graces were still on earth. They were cherished and cultivated in a region where the church was provided with an humble refuge, remote from the choking thorns of wealth, and the pomp and temptations of continental courts. There she dwelt in peace, whilst the Huns, the Goths, and the Vandals, sweeping away the glorious civilization of Italy, and stretching the Roman eagles in the dust, took possession of the palaces of the Cæsars. But the mitred lords of the proud imperial church were neither unseated nor humbled. Soon the barbaric conquerors, adopting the fashion-

able religion of the south and bowing before the pontifical chair, invested the bishops of Rome with the power and pomp of royalty. Thenceforward they who professed to be the successors of St. Peter, the special representatives of him who said, 'My kingdom is not of this world,' led the cabals of corrupt courts, and ostentatiously claimed the princely homage of Europe. But alas for the evidences of christian discipleship!

"It was in the most distant European island of the western ocean, where the Roman eagle had never spread its wing, but where the mental culture and simple habits of a primitive age still prevailed, that the church found the quiet home provided by her Lord. And there peace was in her borders, whilst the jealousy and the cupidity of continental potentates sent the demon of war over the neighboring nations, which at his beck were ravaged and despoiled, from the palace of the monarch to the cottage of the peasant. During the long night of intellectual darkness which succeeded the downfall of the Roman empire, Ireland became the chief sanctuary of scriptural and scientific scholarship in Europe. Unalloyed by any mixture of Roman elements, either of sophistry or of luxury, and possessing a knowledge of letters cherished there from primeval ages, Hibernia received the gospel with open arms. And soon she sent forth a purer development of unsophisticated, practical christianity, than had issued from any of the old regions of Roman dominion. Her industrial self-supporting schools produced the principal christian luminaries that irradiated the gloom of the continental nations between the fifth and eleventh centuries. During that period her indefatigable missionaries, with their simple habits and single-hearted devotion, spread a knowledge of the gospel and a taste for letters among the English Saxons, the Picts of North Britain, the Franks of Gaul, the inhabitants of Switzerland, and the Scandinavians of Iceland, Flanders, Germany, and even Italy herself, in those ages were indebted to Hibernia for their most accomplished teachers.

"And finally, ere the ecclesiastical ambition of Rome, leagued with Norman love of power and plunder, had crushed the independence of the Hibernian church, she had impressed her phase of gospel principles on the dwellers in the mountain valleys of the Vosges, the Alps, and the Appenines, where they still live amid much poverty and godly sincerity.

"With historic proof at hand to attest all these truths, why should we any longer silently allow the ancient history of our country's religion to be garbled and misrepresented by the pen of a foreigner. Our objections to Dr. D'Aubigné as the historian of the ancient British church are:

"1st. That he puts forward as ascertained facts, when they appear to reflect honor on Scotland, dubious historic points respecting which diversity of opinion exists among the learned; and does so without alluding to those evidences or doubts which point to another conclusion than that he adopts.

"2nd. That the school of Iona, which was an educational and missionary establishment founded by Irishmen for the benefit of Britain, and always sustained by the Irish church, is represented by Dr. D'Aubigné as the centre from whence the learned Hibernians (Scotchmen he calls them) of the dark ages, went forth as teachers to the continent.

"3d. That unsustained by any reliable ancient authority, and contrary to generally received historic proof, he assumes that nearly all the greatest luminaries which adorned the Irish church for the space of four hundred years, were natives of Great Britain and educated in Scotland or in Wales.

"In proof of the first charge we would instance his remarks on the birthplace of Patrick. Curious ambiguity exists on that question. Some investigators have given the honor to Scotland, others maintain that Armorica was the place of his nativity as well as that of his education. That he was educated in France, and that it was from the banks of the Loir he was first brought as a prisoner to Ireland, both sides admit; the autobiographical epistle which Patrick himself wrote in Latin during the latter part of his life being the only reliable ancient authority that can be adduced in either case. As all critics, whether ancient or modern, Roman Catholic or Protestant, have allowed that epistle to be genuine, we shall cite it after quoting D'Aubigné's narrative of the early days of Patrick."

(To be continued.)

Marriage.—Do thou be wise: prefer the person before money, virtue before beauty, the mind before the body; then thou hast a wife, a friend, a companion, a second self, one that bears an equal share with thee, in all thy toils and troubles. Choose one that measures her satisfaction, safety and danger, by thine; and of whom thou art sure as of thy most secret thoughts; a friend as well as a wife; which indeed, a wife implies; for she is but half a wife that is not, or is not capable of being such a friend.

Nothing can be more entire and without reserve; nothing more zealous, affectionate and sincere; nothing more contented and constant than such a couple; nor no greater temporal felicity, than to be one of them. — *Wm. Penn.*

Grammatical Propriety of the Plain Language.

[The following essay by the late Enoch Lewis, it is believed, may now be again republished to advantage.]

When George Fox was sent to preach the doctrines of life and salvation to the people of his day, he tells us he was commanded to use the plain Scripture language of thee and thou to a single person, instead of the customary speech of the day. His reason for this practice, which became from that time a distinguishing characteristic of the new Society which he was instrumental in collecting, was evidently a religious one. It is not probable that he then thought much about its grammatical propriety, yet we afterwards find him defending it upon that ground.

This may be fairly cited as an instance, in addition to an hundred others, in which a deviation from the usual practice of the world founded entirely upon religious principle, has been found upon examination, to be more strictly rational than the one which was abandoned. Those who are guided by a clear conviction of religious duty, are, unquestionably, often led in a way which does not appear rational; He leadeth the blind by a way which they knew not, a way indeed which the vulture's eye hath not seen; yet, when the means and the end come to be understood, the procedure is found consistent with

the most refined rationality. What, for instance could be more irrational, in the eye of political sagacity, than the conduct of Wm. Penn and his friends, in setting themselves down with an avowed determination of forming a permanent settlement, without fortifications or arms, in the midst of savage tribes, exposed to the horrors of the tomahawk and scalping knife of the savage? Yet the pacific policy was proved, by the event, to be perfectly rational. When Friends and other philanthropists were induced, from considerations of religious duty, to emancipate their slaves, they, unquestionably, supposed they were making a sacrifice of interest; in other words, they were, in regard to worldly affairs, acting an irrational part; yet when the experiment was tried, it was found that interest as well as duty had been promoted. Experience proved as a fact, what the sagacity of Adam Smith discovered as a theory, that hired labor is cheaper than slave. When Warner Mifflin set his slaves free, his neighbors thought he was giving up his property, and must become a pauper or a mendicant; but after a while they changed their note, and declared that he had got clear of a set of worthless slaves, and was making more money out of their labor as free people, than he did while they were slaves.

So in regard to the plain language, it was adopted on religious grounds, and has been maintained by the consistent members of the Society as a standing testimony against the servile adulation in which the use of *you* to a single person originated. Yet when we examine the subject as a question of philosophy, without any regard to religious considerations, this language is found completely defensible. Upon the question viewed in that light I shall present a few observations.

In the first place we may observe that a language is most correctly used by those who preserve most accurately the distinctions of number, gender, and case, which belong to the language. A usage which confounds any of the cases which the genius of the language enables us to distinguish, must unquestionably be a deterioration of the language itself, as far as that usage is concerned. Should our language become so changed that nothing would remain in it, to distinguish a prayer addressed to the one supreme and self-existing God, from one addressed to the thirty thousand divinities of Greece and Rome, we must all agree that such a change would be a lamentable degradation of its character. Or should a usage be introduced by which a prayer addressed to the former might, without violence to the language, be construed as an appeal to the latter, such usage would certainly be a departure from grammatical propriety. In reality the use of *you* as a substitute for *thou* in an address to the Almighty, would shock the feelings of any pious person, whatever his colloquial language may usually be. Such language used on such an occasion would be seen, almost if not quite intuitively, to be an outrage, not merely upon the reverence due to the sacred name, but upon the purity of language. Hence, it appears to me, we may without further remark deduce an argument, not easily refuted, in favor of the superior propriety of the plain language.

Our language contains a clear and well defined line of distinction between the second person singular and the second person plural; the use of *you* for both confounds that distinc-

tion. The use of the plural pronoun also introduces its correlative a plural verb. We do not hear *you art*, or *you dost*, but *you are* and *you do*, whether the antecedent is singular or plural, thus an obvious confusion of numbers appear both in the nominative and verb. A change in language which renders that confused and ambiguous which was distinct and precise before, is certainly a departure from propriety.

The principal argument in support of the common usage in relation to the word *you*, is founded on the supposed authority of general usage. The celebrated passage in Horace implying that words are to be naturalized or expatriated according to the decisions of usage,* furnishes a convenient argument in defence of any mode of expression which has obtained the suffrage of ages. The argument raised on this basis is that the usage of writers and speakers has given its sanction to the adoption of the same pronoun in the second person singular and plural; and therefore the word *you* applies as correctly to one as to many.

If the usage was so general and complete as to exclude the ancient singular from the language, so that the words *thee* and *thou* should nowhere appear but in works of antiquated style, the authority of usage might be urged in defence of *you* as the second person singular. But we find the authority of usage is not all on one side. Writers as well as speakers are divided in their practice. The question then arises, by what usage are we to be governed? It will probably be answered, by the usage of the best writers and speakers. But perhaps we shall find that writers who are usually ranked with the best, are not uniform in their practice. In regard to modes of expression, in which no principle of choice can be found, the usage of the best writers, provided they are consistent with themselves, must be permitted to decide. In the case before us there is an obvious principle of choice, and the best writers are few of them uniform in their practice.

The confusion of numbers by the use of *you* to a single person, and the precision of *thee* and *thou*, must unquestionably be a counterpoise, in a grammatical and philological view, to a considerable weight of authority from usage. Again, writers varying in their practice it appears reasonable to seek our authority in compositions of the highest order. Now critics are, perhaps, generally agreed that although the style of our common translation of the Holy Scriptures is marked by some symptoms of age, yet, as a whole, the style is superior to any other modern composition. I apprehend it would be impossible to find any other work of equal extent in which the majesty and purity of the English tongue are so completely sustained as in this translation. Here then is one standard work to which we may appeal as evidence of what the English language is. In that we know the distinction between the singular and plural of the second person is uniformly maintained.

The language of poetry may be safely cited as authority in point of style. In compositions of that kind the utmost attention is paid to the language. Here then we may certainly find the highest authority which usage can furnish. And what do the poets say on

* De Arte Poetica, line 70, 71.

this point? The highest niche in the temple of fame, among the English poets, has, by general consent, been assigned to Milton. His *Paradise Lost*, is usually considered his greatest work. The plain style, of thee and thou, is, I believe, uniformly maintained in that work. It is needless to quote from it, as every person who has ever read it may recollect that the language is the language of Scripture as far as this point is concerned. Here, then, is a second authority of a high order; and all in favor of the plain language.

A second poet of high character in regard to style, is Pope. I might fill this essay with quotations from his works in which the plain style alone appears.

For thee they cried, amidst alarms and strife
We sailed in tempests down the stream of life—
For thee whole nations filled with fire and blood,
And swam to empire through the purple flood;
Those ills we dared thy inspiration own,
What virtue seemed was done for thee alone.

Temple of Fame.

Come then, my friend, my genius, come along
Thou master of the poet and the song;
O while along the stream of time thy name
Expanded flies and gathers all its fame—
Shall then this verse to future age portend
Thou wert my guide, philosopher and friend,
That urged by thee I turned the tuneful art,
From sounds to things, from fancy to the heart.

Essay on Man.

The works of other English poets are filled with examples of the same kind:—

And speak O man, does this capacious scene
With half that kindling majesty dilate
Thy strong conceptions, as when Brutus rose, &c.
Akenside's Pleasures of Imagination.

And dost thou dream, the impenetrable man
Replies, that me, the lullabys of age
And phantasies of dotards such as thou,
Can cheat, or move a moment's fear in me?
Now mark the proof I give thee.

Cowper's Task.

Yes, thou mayest eat thy bread and lick the hand
That feeds thee; thou mayest frolic on the floor
At evening, and at night retire secure
To thy straw couch, and slumber unalarmed.
If I survive thee, I will dig thy grave,
And when I place thee in it sighing say,
I know at least one knave that had a friend.

Ibid.

Which thy own season paints; when nature all
Is blooming and benevolent like thee.

Thomson's Season.

And thou my youthful muse's early friend,
O, Doddington, attend my rural song
And teach me to deserve thy just applause.

Ibid.

Prose compositions of the higher order are generally couched in the same kind of language.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root from which they spring, thy own folly, thy own pride, thy own distempered fancy.—*Economy of Human Life.*

My brother, if thou canst bear with no instances of unreasonable behaviour, withdraw thyself from the world. Thou art no longer fit to live in it. Retreat to the mountain and the desert, or shut thyself up in a cell.—*Blair's Sermons.*

Go now, my son, to thy repose; commit thyself to Omnipotence; and when the morning calls again to toil begin anew thy journey and thy life.—*Johnson's Rambler.*

A volume might be filled with quotations from the best writers in prose and verse in which the plain language is used, and it is remarkable that wherever the author designs to give his work the greatest elevation of style, this language, is almost uniformly employed. Hence it is obvious that the colloquial language of you instead of thou, is considered by our ablest writers as a deterioration of the true English tongue. LWS.

The Farmers' Friends.

Birds and their uses—what they destroy and why they should be protected. A paper read at a Farmers' Club dinner at Damascus, Ill., by P. V. Hathaway.

(Concluded from page 315.)

Next come the game birds. Farmers, do you know that unless you take these birds under the wing of your protection, they will be exterminated? Do you know that the Prairie Hen, or Pinnated Grouse, once extended to the Atlantic coast? There is no end to the wrongs that are done him; he is passing away. The splendid Ruffed Grouse, or Partridge, were it not for his extreme shyness, would have long since been among the things that were, in the more populous parts of the country. And, remember, too, the beautiful little Quail. I pray you treat him with the love that he deserves. He will catch vine bugs, and chinch bugs, and many other kinds of noxious insects, and every morning to cheer you at your labor, you shall hear the pleasant call: "Bob-white! Bob-white!" And the Woodcock, with his large, mournful eye; he, too, is your friend; let not the sportsman harm him.

Have you ever thought how many enemies the birds, especially the harmless and useful ones, have? Hawks pursue and devour the smaller kinds and the young of the larger ones. Snakes destroy their eggs and young. A year ago last summer I was attracted by the apparent distress of a pair of Brown Thrushes that had their nest in a vine-wreathed thicket near the house. It was nearly dark. I put my head almost in contact with the nest to find out, if possible, what was the matter, when lo! close beside the nest, not more than four or five inches from my face was coiled a loathsome spotted water snake. The reptile was stricken down, but escaped in the darkness. One little bird had been swallowed by him and another was limp and dead, bitten through by his terrible teeth. All the next day the parents mourned about the place, evidently hoping that their lost ones would return. Last summer a family of bright Chewinks suffered a similar misfortune. The loud cries of the parents called me to their assistance. Two little ones had disappeared down the throat of the monster, a third was dead, the fourth and last I rescued, and it hopped off as well as it could, with loud piping cries of terror, into the grass. The parents were such brave little creatures that they strove to peck the reptile with their bills, and their bright feathers were strewn around. The tender love of the mother for the poor little thing that escaped, was touching. She flew down to it with the most comforting "chit, chit," brought it food, and endeavored in every way to soothe it.

Do you have many birds' nests around your houses? Do the young ones hop about your doors? If not, there is some cause. I fear that it sits purring beside your stoves; for cats are the birds' relentless enemies. Cruel sportsmen near the great cities kill your little friends, Thrushes, Warblers, Sparrows, Woodpeckers, everything they can find, and expose their bodies in the markets for the merest pittance. Every one of these birds would, in a single season, produce a hundred times more nourishment in fruit, grain, or flesh, by preserving vegetation from the attacks of insects, than its own poor little body can make.

Look upon every man or boy who visits your fields or woodlands to destroy the birds

as a trespasser. The mischief that he does you is as real as though he were to injure the cow whose golden butter adorns your table, or the faithful horse that plows your fields.

Do you know how much birds eat—how many noxious insects they will destroy in a single day? Some will consume a quantity as great as their own weight. Wilson, the great ornithologist, says that a blackbird will eat 50 grubs in a day, and Flagg has seen a Baltimore oriole destroy 17 caterpillars in a minute. In observing the habits of birds, I have been greatly astonished to see how constant their labors are. During the nesting season, this consumption of insects is greatly increased, and a single pair of birds will often destroy hundreds in a day, while caring for their young. Why do birds eat so much? The reason is plain: their blood is always up to fever heat; their systems waste as fast as that of a man who has a burning fever. To build up the system as fast as it wastes, they must consume great quantities. In the case of the young bird, there is another reason; many kinds obtain their full growth in a few weeks. Then the birds are always in motion, and the farmer knows that if he works rapidly he must eat accordingly.

Have you ever thought what would happen if all the birds were taken away? The tent caterpillars would build their nests in your apple trees; loathsome worms would spin down from your fruit and forest trees; the borers would work undisturbed; your corn would perish ere it came up, eaten by the wire-worm, as roots eaten by grubs fall down ere half grown, and wither: your gardens would be devastated by bugs and cut-worms; your meadows would turn yellow, and you could roll up the sod like a blanket. Horses and cattle would grow hollow-eyed with hunger and insect tormenters; and would you and yours fare better? The herb-eating insects propagate so fast that were they not kept down continually certain destruction must follow. There are many localities in the United States where the wanton destruction of the greater part of the birds at one time has proved their value by a most bitter experience. Can you grudge such indispensable friends an occasional berry or cherry to season their insect fare? Will you deny them even a few kernels of corn?

Farmers, spare the young and all the lively growing trees, not only for their own sakes but for the sake of the birds. Many of our most useful birds cannot abide an open country. Save your forest trees, plant evergreens, they will protect the birds, they will save you from killing drouths in summer and killing cold in winter.

In the neighborhood of Charleston, S. C., a short time ago, considerable deposits of phosphate of lime were discovered, stretching over an area of about seven acres. The beds of this phosphate are from forty to sixty centimetres in thickness, and it is calculated that the entire deposit has a value of above 6,000,000 dollars. This phosphate, which is more fertilizing than Peruvian guano, can be sold at Charleston for six dollars a ton; and for facilitating its sale, the proprietors have resolved to excavate a canal two miles in length, fifty feet wide and three deep; which starting from the deposits of phosphates falls into the river Ashley, which passes Charleston.

CHRIST'S INVITATION.

With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet midst the gloom I hear a sound,
A heavenly whisper—"Come to me."

It tells me of a place of rest;
It tells me where my soul may flee;
Oh! to the weary, faint, oppressed,
How sweet the bidding—"Come to me."

When against sin I strive in vain,
And cannot from its yoke get free,
Sinking beneath the heavy chain,
These words arrest me—"Come to me."

When the poor heart with anguish learns
That earthly props resigned must be,
And from each broken cistern turns,
It hears the accents—"Come to me."

When nature shudders, loath to part
From all I love, enjoy, and see;
When a faint chill steals o'er my heart,
A sweet voice utters—"Come to me."

Come, for all else must fail and die;
Earth is no resting place for thee;
Heavenward direct the weeping eye;
I am thy portion—"Come to me."

A voice of mercy! voice of love!
In death's last fearful agony;
Support me—cheer me—from above,
And gently whisper—"Come to me."

A Chapter on Chinese Walls.

Bishop Kingsley, in the *Central Advocate*, thus discourses on the city walls of the Chinese:

"All the cities of China are surrounded by high, strong walls, whose massive proportions a stranger has no adequate idea of until he sees them. The walls surrounding the city of Pekin are from twenty-two to twenty-five miles in length, and, on an average, fifty feet high. This wall is sixty-six feet thick, at the bottom, and fifty-four at the top, and once in a few yards there are immense buttresses to give it still greater strength. At every fifth buttress the wall, for the space of one hundred and twenty-six feet in length, is two hundred and fifty-six feet in thickness. In several places the foundation of this wall is of marble, and when the ground is uneven, immense quantities of cement, as durable, nearly, as granite, and about as hard, have been used to level up the ground. The main body of this wall is made of bricks, each twenty inches long, ten inches wide, and five inches thick. These bricks are burned very hard, and have precisely the appearance of stone.

"On the inside of this wall, as well as on others, in other cities, there are esplanades, or stairways, with gates to them for ascending them. And over all the gateways there are immense towers, as large as great churches, and much higher, constructed of these great burnt bricks. On the top of this immense wall there is a railing, both on the outside and inside, coming up to a man's waist, which railing itself is a wall, thus giving a sense of security to a person walking on the top. The outside railing is made into turrets, for the use of cannon, in case of attack. The entire top of the wall is covered with strong burned brick, twenty inches square, resembling the flagging of our sidewalks in large cities,—only, as I have said, these walks are fifty-four feet wide.

"There is no way of getting into the city, only to go through this immense wall. And wherever there is a gate for the purpose of getting through, there is another wall built,

Selected.

inclosing a square space, compelling all persons who go into the city to go through two walls, by passages at right angles to each other. The walls are so immensely thick, that these passages through them, arched over with cut stone, remind one exactly of our railroad tunnels in the United States. At each of these great archways there is an enormous gate made of strong timbers, everywhere as much as ten inches thick, and covered on both sides with plates of iron, like the sides of our war ships. These gates are shut early in the evening, generally before sundown, and not allowed to be opened during the night for any purpose. They are fastened on the inside by means of strong beams of timber.

"I have been somewhat particular in describing this wall, because the general construction of all walls in China are similar to this one, although they are not all so high nor so thick. But there are probably a thousand walled cities in China, whose walls will average twenty-five feet high and twenty feet thick, and another thousand whose walls may be somewhat less. Then there is the great Tartar Wall, a little north of Pekin, one thousand five hundred miles long, and older than the christian era, thicker and higher than any of the rest. There are said to be one thousand five hundred prefectural cities in China. All these are surrounded by walls built by the Government, besides the great number of cities whose walls are made at the expense of the city government alone. And when we have spoken of the walls surrounding the cities, we have by no means done with the subject. For example—in Pekin, inside the inclosing wall, there is another of miles in extent, surrounding what is called the Imperial City. Then again, inside of this is another immense wall, surrounding what is called the Prohibited City. Within this inner inclosure is the residence of the Emperor, and all the other buildings connected with royalty. And so the Altar and Temple of Heaven are surrounded by two concentric walls, of great extent and magnitude, which must be passed by means of immense gates. Then all places of idolatrous worship, and they are legion, in these great cities, are surrounded by high walls. The old city of Nankin, on the south bank of the Yantze Kiang, is surrounded by a wall eighteen miles long. The city of Tientsing, in the northerly portion of China, has a wall fifteen or sixteen miles in length. The city of Foochow, with one side exposed to the river Min, is surrounded by a high wall. Wherever stone can be had, it is used for these structures. The city of Ranchack, also on the south side of the Yangtze, is surrounded by a wall running over the top of the mountain a thousand feet high. I also saw, while ascending the Yangtze, a monstrous wall surrounding an area on the top of a mountain, where the Chinese of that region took their wives and children for safety during the terrible rebellion that swept over a great part of China a few years ago.

"Then, in thousands and tens of thousands of instances, in China, a high wall is built right before the door of a private dwelling, to ward off spirits of ancestors, who are supposed to be blind, and obliged to move in straight lines, and who will, consequently, stumble against the wall when they come to it, and give up the pursuit.

"After giving a good deal of attention to

the subject, I am satisfied that the whole amount of wall in China, if put together, would build one twenty feet high and ten feet thick, entirely round the globe, and would require five thousand men to work steadily for two thousand years to accomplish the work."

For "The Friend."

Let him that thinketh he standeth, take heed lest he fall.

Among those who in early times joined the Society of Friends in Scotland, was John Swintoune. He was a man of good family, excellent education and strong natural parts, and, whilst Cromwell held the reins of government, was influential and prominent in Scottish affairs. He several times served in the Scottish Parliament, was one of the Judges of the Court of Sessions, and a member of the Council of State for the government of Scotland. Walter Scott says of him:—

"The celebrated John Swinton, of Swinton, nineteenth baron in descent of that ancient and once powerful family, was, with Sir William Lockhart, of Lee, the person whom Cromwell chiefly trusted in the management of Scottish affairs during his usurpation. After the restoration [of Charles the Second to the throne] Swinton was devoted as a victim to the new order of things, and was brought down in the same vessel which conveyed the Marquis of Argyle to Edinburgh, where that nobleman was tried and executed. Swinton was destined to the same fate. He had assumed the habit and entered into the Society of Quakers, and appeared as one of their number before the Parliament of Scotland. He renounced all legal defence, though several pleas were open to him, and answered in conformity to the principles of his sect,—that, at the time these crimes were imputed to him, he was in the gall of bitterness and bond of iniquity; but that God Almighty having since called him to the light, he saw and acknowledged these errors, and did not refuse to pay the forfeit of them, even though, in the judgment of the Parliament, it should extend to life itself. Respect to fallen greatness, and to the patient and calm resignation, with which a man once in high power expressed himself under such a change of fortune, found Swinton friends; family connexions and some interested considerations of Middleton the Commissioner, joined to procure his safety; and he was dismissed, but after a long imprisonment and much dilapidation of his estates."

While John Swintoune was thus shut up in prison, he is said to have been much more concerned to spread the religious principles he had adopted, than to defend his own life; and he appears to have been instrumental in the strengthening and confirming in his attachment to Friends, of David Barclay, who was then also a prisoner at Edinburgh on political grounds.

After his release, he partook with his friends of the persecutions and sufferings that were then largely meted out to the early members of our Society, and in company with Robert Barclay and others, was imprisoned at Montrose for attending a meeting for Divine worship. His name is the first appended to a noble and manly remonstrance addressed from the prison-house to the magistrates of Montrose, in which the prisoners say:

"As for us, we are well contented to stay here, until the due time of our deliverance

come; and our expectations, (be it known to you,) are neither from the hills nor from the mountains, but from God alone. Our case is committed to Him who judges righteously! We are, as regards our testimony, and for its sake, *well contented, well pleased, well satisfied* to be here; our bonds are not grievous to us: glory to the Lord forever!—who *hath* not been, who is not wanting to us."

Though J. Swintoune had been thus favored not only to believe in Christ, but also to suffer for His cause, "yet (in the language of John Barclay) after all this,—he stood not steadfast, immovable; he did not continue in this Grace of God, but fell from it,—nay, he frustrated it,—nay, he turned it into an occasion for actual immorality. Suffice it to say, his case like that of David, which is recorded for our warning and instruction, gave 'great occasion for the enemies of the Lord to blaspheme,' made the hearts of the righteous sad, and though followed by swift conviction and unfeigned penitence, was most probably the means of crippling him in his spiritual standing for the remainder of his days. He was of course excluded from the fellowship of his brethren in religious profession, and they testified against his conduct accordingly; judging it, as they express themselves, to be a duty to recommend that a *visible distance and separation be kept as to near converse*, until repentance be further manifested. Yet, when he had given full evidence to their satisfaction, not only of the sincerity of his sorrow, but of his restoration and settlement as a sound member of Christ, there is little doubt he again partook of the unity of his friends."

What a warning call does this case sound in our ears, to follow the example of the Apostle, who kept his body in subjection, lest by any means, after preaching the gospel to others, he himself should become a castaway. It is one of the many instances on record, and which the experience of perhaps every christian confirms, that we are no longer safe, than as we maintain the holy watch.

It furnishes also an evidence of the goodness and mercy of God, "who delighteth to forgive much and very often," inasmuch as there is good reason to believe that J. S. was favored to experience true repentance, and to be again restored into favor with his Heavenly Father. Perhaps the best proof of the peaceful condition of mind, he was enabled through redeeming mercy to arrive at, is furnished in two precious documents, one of them written by himself during his last illness; and the other by his widow, after his decease, as follows:

"A testimony left by John Swintoune, of Swintoune.

"I, John Swintoune, of Swintoune, being surrounded with weakness of body, so that there is more probability than to the contrary, that I may lay it down; therefore, in the seriousness and sense that becomes a dying man, I this write.

"That my faith and belief firmly is and hath been, that the contemned people called Quakers are a *blessed people*, and their testimony, as to every part and parcel of it, is *blessed*, and may not be foregone, one hoof of it; but is to run and be glorious even to the ends of the earth, and is for the healing of the nations, as it shall prevail—which it shall not fail to do, (the mouth of the Lord of hosts hath spoken it,) to the shame, and confusion and disappointment of all those, that look upon them and it with an evil eye.

"And it is my advice and desire and request to all my relations and acquaintances, that, in the fear and dread of God, they leave off having any hand in, nor be in the least consenting to any hardship put upon that blessed people; but rather travail to cleave to them in their hearts; for as the Lord God hath pleaded their cause and stood by them, so He will yet more abundantly, as ever He did Israel in the land of Zoar, and no weapon formed against them shall prosper, and the great ones of the earth He will reprove for their sakes."

"His wife's testimony concerning him and the Truth.

"In this living faith and principle of life, my dearly beloved husband laid down his outward man in peace, and had in measure the possession of it before he went hence. Both before he fell into his weakness of body, and many a time in his deep exercises, he gave many a true and living testimony to this ever blessed Truth, which is *Life and Light*; and it was *his* life, and is the life of all that believe in it, and walk in obedience to it. And to the truth hereof, I can set my seal, and was one with him in spirit; so that our nearness was not only in the outward, which was to be separated, but in that which can never be separated; which is the life of all the faithful in this day, and in all ages. So, it is with the Father, and with the Son, and with the spirits of just men made perfect, that our union and fellowship is: *here* is our strength, at this day,—in Christ, the substance and fulness, and fulfiller of all in us. Here self is of no reputation, nor outwards trusted in; for they must all come to an end, how glorious soever they may be in their day or age, whether persons or professions. Nay, I can say, of a truth, the *profession of Truth* will not serve in the needful time,—it must be the *possession of substance*,—that is to be our inheritance, our strength, our life for ever! And when we find anything separate from this, then trouble and anguish of spirit; as one said, in his day, 'Thou dost hide thy face and I was troubled,' Psalm xxx. 7, but through judgment, redemption is witnessed, and through waiting in the light, life springs in the inward parts, and strength is renewed. So, here is the Rock of Ages, a foundation of many generations,—oh, living praise! oh, everlasting renown and eternal thanksgiving be sounded forth unto the Author and Finisher of our faith, which is Christ Jesus in us, the hope of glory,—blessed for ever and for evermore!

"FRANCES SWINTOUNE.

"Borthwick, 22d of 6th mo. 1679."

M. Bontemps, the managing director of the celebrated glass works at Choisy-le-Roi, has arrived at the following results in connection with the coloration of glass under the influence of direct sunlight: Within three months after having been exposed to sunlight, the best and whitest glass made at St. Gobain is turned distinctly yellow; extra white glass (of a peculiar mode of manufacture) has become even more yellow, and gradually assumes a color known as *pelure d' oignon*; glass containing 5 per cent. of litharge was also affected, but far less perceptibly; crystal glass, made with carbonate of potassa (the other varieties referred to contain carbonate of soda), litharge, and silica, was not at all affected; English plate-glass, made by the British Plate Glass Company, and exhibiting a distinctly

azure-blue tinge, remained also unaffected. The author attributes the coloration, which begins with yellow, and gradually turns to violet, passing through red, *pelure d' oignon*, to the oxydising effects of the sun's rays upon the protoxides of iron and manganese contained in glass.

For "The Friend."

The following is an extract from a letter from a Friend in Indiana, to whom I sent some of the epistles issued by our late Yearly Meeting. It is offered for insertion in "The Friend."

* * *

I was much edified by the valuable contents of the Epistle, and can say it meets with my unqualified approval. I trust your Yearly Meeting will be favored to maintain its soundness and consistency, in the midst of such a general departure; and that not only collectively, but individually,—for after all it is an individual work—there may be a close abiding near the feet of the blessed Saviour, to hear the gracious words which proceed from Him, our light, our life, our all. Thus dwelling humble, in self abnegation, and in full trust and confidence that He is our availing Helper, we will be led safely along; and though clouds and difficulties encompass our path, and we may appear as outcasts, and sorrow and sighing our portion, in His time, always the best, (if it be long in coming) He, the great and good Shepherd and Deliverer of his people, will arise for our help, and enable us to sing the songs of holy joy and peace on the banks of deliverance.

Wayne Co., Ind., 5th mo. 17th, 1870.

If you look into the early life of truly helpful men, those who make life easier or nobler to those who come after them, you will almost invariably find that they lived purely in the days of their youth. In early life the brain, though abounding in vigor, is sensitive and very susceptible to injury—and this to such a degree, that a comparatively brief and moderate indulgence in vicious pleasures appears to lower the tone and impair both the delicacy and the efficiency of the brain for life. This is not preaching, it is simple truth of science.—James Parton.

When in difficulty, first seek Divine aid, and then, under its influence, endeavor to help thyself.

THE FRIEND.

SIXTH MONTH 4, 1870.

Were we rightly and fully to realize the uncertainty of life, and the constant, though unseen influence of agencies acting throughout every successive moment of time, over which we can exercise no control, how greatly would it modify and moderate our estimate of the circumstances that make up the record of our existence, and the feelings springing out of or connected with them. It is a wise and merciful provision of the Creator that we cannot foresee, with certainty, the smallest fraction of futurity. Human prescience cannot decide what will be the occurrences of any hour to come. However sagaciously we may calculate the usual results of known causes, and wisely provide for supposed con-

ingencies, circumstances which cannot be foreseen, and altogether unthought of, may defeat our expectations and give rise to a totally different train of events.

Even those who have passed but few years of mature life, if they look over the scenes that have checkered it, can hardly fail to recognize the universality of this uncertainty in the many schemes of profit or enjoyment that have been anticipated but were not realized; the many hard sought prizes that when about to be seized have eluded the grasp, and the many apparently well founded prospects of events, dreaded or longed for, that have never come into existence. Again, if successful in our well laid plans, and while enjoying fancied security in the possession of worldly good of any kind, the coming hours, like the messengers of sad tidings to Job, may quickly bring the knowledge that we are stripped, or that death has come to summon us away from all the trials or enjoyments of life. All the knowledge of the future, our *unassisted reason* can attain, is, that sooner or later, life must come to an end; and in view of its vicissitudes and sorrows, which alike pertain to the righteous and the wicked, we may infer that the rewards of virtue and vice are not completed in this world.

Did man possess nothing more than the life, senses and instincts, which he has in common with the beasts that perish, there would appear to be great inequality in the recompenses which follow devotion to the gratification of self, and the struggles maintained to restrain the promptings of appetite, and conform to the laws of rectitude. But when we view him as a being endued with marvellous intellectual powers, and stamped with characteristics of honor and dignity, far surpassing anything exhibited by any other created being on this earth, it seems a natural conclusion—irrespective of revelation—that life here, so short, so uncertain, so crowded with delusions and miseries, cannot be the whole period of existence allotted him; but that death only removes him to another state of being; and that the soul, emancipated from its tenement of clay, will then realize the possession of immortality. It is only thus that *reason* can venture to draw the conclusion of compensation in a world to come, and to justify the apparent discrepancies between the enjoyments of life by the virtuous and the wicked, sometimes permitted by an overruling Providence.

Happily we are not left to the halting, uncertain deductions of reason on this interesting and important subject. Life and immortality have been brought to light by the gospel, and our day of life illuminated by this light, assumes an entirely new aspect, and its joys, its struggles and sorrows, its delusive hopes, and its fears must be estimated by a standard having reference, not to the present only, but to the whole period of existence. The knowledge that God is, is accompanied with the revelation of his will concerning us; that He is a rich rewarder of those who diligently serve him, and has prepared eternal punishment for those who reject his mercy and die in their sins.

Our knowledge of the future is therefore not confined to the certainty of death, but through revelation by Him who knoweth the end from the beginning, it embraces judgment to come, and an eternity of happiness or misery.

But with all our short-sightedness; our uncertain hold on life; our inevitable subjection to death; and the admitted divine decree of judgment to come, in how comparatively few, do these check their presumptuous plans and pursuits. In theory, we acknowledge that as regards the things of time and sense, we cannot predict what may be the disclosures of a day or an hour, but in our projects of what is to be accomplished or enjoyed, we embrace the dim future of months and years, and build our expectations on the frail basis of prolonged life. This is natural, and necessary for success in the improvement of the condition of man, individually and collectively; but it makes it none the less proper, when determining on our course, to take into the account that there is an almighty and omniscient Arbitrator of events, whose will we are bound to consult, and whose purposes will be executed, whether we conform to that will or not. The apostle James alludes to man's blindness and presumption and to this duty when, addressing some in his day, he thus speaks rebukingly: "Go to now, ye that say to-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain; whereas ye know not what shall be on the morrow; for what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live and do this or that."

What a wise and blessed determination is it then, not only to hold the doctrine of the perceptible government and guidance of the Holy Spirit, but to live up to it in regulating our affairs and conduct. In our natural ignorance, we cannot foretell the ultimate consequences of our simplest action. We may consider an act as insignificant, but whether right or wrong it may send forward an influence that will affect every subsequent step in our lives. Of how much peace, how much spiritual strength and holy joy has one simple act of obedience to the secretly manifested will of the omniscient Saviour sometimes been the forerunner; and to what deep and unavailing remorse and wretchedness, has a single sin been the inlet, by clouding the mental vision and blunting religious sensibility. A large portion of those who profess to believe in the necessity for preparation for eternity, are nevertheless absorbed with what they shall eat, and what they shall drink, and wherewithal they shall be clothed, or how they shall acquire wealth, or secure pleasure; and impossible as it is to read the hearts of those around us, while worldly wisdom and folly equally fail to penetrate the secrets of the future, there is nothing to be put in comparison with holding spiritual converse with Omniscience, through the measure of Divine Grace bestowed for our guide to salvation; allowing its dictates to regulate our daily transactions, and to harmonize our desires and pursuits with the eternal interests of that part which will live forever. Whether we regard our personal feelings, our domestic relations, the social arrangements of society, or the shifting forms of political policy; in this sacred counsel and obedience there is safety and peace; and by it alone can life be passed in a manner compatible with the individual importance and dignity of man, created a little lower than the angels, and designed to be crowned with glory and honor. It is thus he comprehends and lives in the spirit of the injunction, "Take no thought for the morrow,

for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Friends in some places being in want of a correct list of the Correspondents in the different Monthly Meetings in Philadelphia Yearly Meeting, the following has been prepared by a Friend and handed to us for publication. Should there be any inaccuracy in it, we will be obliged by being informed of it, for correction.

List of Correspondents, and their address, of Philadelphia Yearly Meeting, 4th mo. 30th, 1870.

PHILADELPHIA QUARTER.

Monthly Meeting of Friends of Philadelphia, Horatio C. Wood, No. 612 Race St., Phila.
Monthly Meeting, Northern District, John W. Biddle, No. 519 Noble St., Phila.
Monthly Meeting, Southern District, John Carter, No. 329 South Twelfth St., Phila.
Monthly Meeting, Western District, George R. Smith, No. 1311 Arch St., Phila.
Exeter Monthly Meeting, Joseph Bailey, Douglasville, Berks county, Pa.
Muncy Monthly Meeting, Joseph Masters, Milville, Columbia county, Pa.

ABINGTON QUARTER.

Abington Monthly Meeting, Richard C. Shoemaker, Jarrett Town, Montgomery Co., Pa.
Frankford Monthly Meeting, Alfred Cope, Germantown, Philada., Pa.
Gwynedd Monthly Meeting, Jeremiah Comfort, Barren Hill, Montgomery Co., Pa.

BUCKS QUARTER.

Buckingham Monthly Meeting, Daniel C. Rich, Danborough, Bucks Co., Pa.
Falls Monthly Meeting, Mahlon Moon, Morrisville, Bucks Co., Pa.

CONCORD QUARTER.

Chester Monthly Meeting, John M. Sharpless, Chester, Delaware Co., Pa.
Birmingham Monthly Meeting, Gerard Cope, West Chester, Chester Co., Pa.
Goshen Monthly Meeting, Truman Forsythe, Street Road, Chester Co., Pa.
Concord Monthly Meeting, John Benington, Glen Mills, Delaware Co., Pa.
Wilmington Monthly Meeting, Samuel Hilles, Wilmington, Delaware.

CALN QUARTER.

Sadsbury Monthly Meeting, Thomas Cooper, Christiana, Lancaster Co., Pa.
Bradford Monthly Meeting, James Embree, Marshalton, Chester Co., Pa.
Uwchlan Monthly Meeting, George Thomas, West Whiteland, Chester Co., Pa.
Robeson Monthly Meeting, James Scarlet, Guiger's Mills, Berks Co., Pa.

WESTERN QUARTER.

Kennet Monthly Meeting, William House, Parkersville, Chester Co., Pa.
New Garden Monthly Meeting, Thomas M. Harvey, West Grove, Chester Co., Pa.
London Grove Monthly Meeting, Benjamin Maule, London Grove, Chester Co., Pa.

BURLINGTON QUARTER.

Burlington Monthly Meeting, Richard F. Mott, Burlington, New Jersey.
Chesterfield Monthly Meeting, Peter Decou, Trenton, New Jersey.
Upper Springfield Monthly Meeting, Peter H. Ellis, Columbus, Burlington Co., N. Jersey.

Little Egg Harbor Monthly Meeting, Jonathan Cox, West Creek, Ocean Co., New Jersey.
Rahway and Plainfield Monthly Meeting, Joel Wilson, Rahway, Essex Co., N. J.

HADDONFIELD QUARTER.

Haddonfield Monthly Meeting, Sam'l Nicholson, Haddonfield, Camden Co., N. J.
Chester Monthly Meeting, Geo. M. Haverstick, Moorestown, Burlington Co., N. J.
Evesham Monthly Meeting, Sam'l R. Wilkins, Masonville, Burlington Co., N. J.
Upper Evesham Monthly Meeting, David Evans, Marlton, Burlington Co., N. J.

SALEM QUARTER.

Woodbury Monthly Meeting, Abraham P. Rudolph, Woodbury, Gloucester Co., N. J.
Salem Monthly Meeting, Casper Wistar, Salem, Salem Co., N. J.
Greenwich Monthly Meeting, Francis Bacon, Greenwich, Cumberland Co., N. J.

SUMMARY OF EVENTS.

FOREIGN.—Communication by the French cable suddenly ceased on the 26th ult., between Danbury and St. Pierre. Immediate steps would be taken to discover the break and repair it. In the meantime all messages will be transmitted by the Newfoundland lines.

The British journals have many comments on the attempted invasion of Canada by the Fenians. The good faith of the American authorities is generally admitted, and the attempts of the Fenians ridiculed. A bill removing civil disabilities of clergymen who have resigned their functions, has passed to a second reading in the House of Commons. A bill making provision for the disestablishment of the Church of Wales, has been debated in the House. It was opposed by Gladstone as a blow at the established religion. He thought it the forerunner of a crusade by its enemies against the entire English church, and if passed would eventually culminate in the downfall of the Protestant church in England. On division the bill was rejected. The Irish land bill, with amendments, has passed the Commons, and been sent to the House of Lords. Gladstone stated in the House of Commons that the government would give all moral aid and support to secure elections to the British Parliament of two workmen whose names are before the people as candidates.

The government of India opposes the interference of the home government in the opium trade in any other way than by the imposition of a duty. An entire family of seven persons, residing at Uxbridge, near London, were murdered on the night of the 23d ult., by a wandering vagabond, who entered the house for plunder. He was soon after arrested, together with a suspected accomplice.

The project of a law has been introduced in the French Corps Legislatif, for decreasing the salaries of members. The present salary is 30,000 francs per annum, and the new law contemplates a reduction of fifty per cent. The committee of citizens which was formed to promote the adoption of the *plebiscitum*, desired to maintain their organization, but the necessary permission of the government was refused. Prime Minister Ollivier, declared that the government could not sanction the creation of a permanent and irresponsible political body. The Corps Legislatif has adopted an amendment to the press law, which was proposed by the opposition. The Ministers resisted the passage of the amendment, but without avail.

The Spanish Minister of the Colonies has read to the Cortes a draft of a law for the gradual extinction of slavery in all the Spanish possessions. The bill provides that children born of slaves, since 1868, shall be free, the government paying an indemnity of fifty dollars for each, and all born after the promulgation of this law to be unconditionally free. Slaves who have fought in the Spanish service, and all over sixty-five years of age, are to be immediately set free. The proposed law was received with much favor by the Cortes. The civil marriage bill passed the Cortes by a large majority. In the Cortes Marshall Prim made an explanation in relation to the current rumor that the Spanish Ministry was in collusion with the revolutionists of Portugal. He disclaimed all connection with the movement on behalf of himself and colleagues. Espartero positively declines the crown.

The Chinese ambassadors have concluded their negotiations with the Belgian government, and departed for Italy.

A new ministry for Portugal has been formed, with General Saldanha at its head. In assuming office he took a solemn obligation that he would maintain the independence of Portugal against Spain. The legislature has adjourned. One of the last acts of the session was the taking of an oath by all the Deputies to defend the independence of Portugal. There is a movement on foot for the union of Portugal and Spain under one government, and it has been reported that Saldanha was in its favor.

The King of Prussia formally closed the sessions of the legislature on the 26th. He anticipated the happiest results from the bills passed during the first session. The legislature finally adopted a bill abolishing capital punishment, except in cases of premeditated murder and the murder of a member of the royal family. Bismarck has made proposals to the great Powers that they take joint action for the suppression of piracy in Chinese waters. The North German Parliament has passed a bill which virtually prevents all transactions by foreign lotteries in the North German Confederation.

The Cologne Gazette states that a feeling of opposition to Denmark is gaining ground in Iceland, and threatens a separation of that island from the mother country.

The Italian Chambers have assented to the bill allowing women the right of suffrage in the municipal elections.

The remainder of the band of brigands who captured and afterwards murdered several English travellers in Greece, have been arrested, tried and sentenced to death.

There is a feeling of general alarm in Paris on account of the rapid spread of small pox, which has now assumed the character of an epidemic. Two hundred and twenty deaths from that disease were officially reported last week. The government will immediately adopt measures for the enforcement of a general system of vaccination, and cases hereafter reported will be at once removed from the city.

Advices from Hong Kong report the continued progress of the rebellion in the north western provinces of China. It originated among the Mohammedan devotees who revolted, and their numbers are said to be rapidly increasing. In all their conflicts with the government troops the rebels have been victorious.

An Alexandria dispatch states, that the Viceroy of Egypt has authorized the sale of lands adjoining the Suez Canal, the proceeds to be equally divided between the Viceroy and the canal company. These lands are valued at four million pounds sterling.

London, 5th mo. 30th.—Consols, 94½. U. S. sixes, 1862, 89½; ditto, 1865, 88½; ditto, 10-40's, 5 per cents, 86½.

Liverpool.—Uplands cotton, 10½d.; Orleans, 11d. Breadstuffs firm. Red western wheat, 8s. 5d. per cental.

UNITED STATES.—On the 24th ult., President Grant issued a proclamation setting forth that he had received information of illegal and unlawful expeditions being fitted out in the United States for the invasion of the Dominion of Canada, a province of the crown of Great Britain, a country with which the United States is at peace, and in view of such information duly authenticated, the President warns all persons engaged in such expeditions of the consequence of such illegal acts, and announces that if captured they will not be shielded from the penalties so incurred by them, and that the United States will not interfere in their behalf. He enjoins on all the officers of the United States to employ all legal authority to interpose and to apprehend such unlawful expeditions and defeat all the participants in their designs, and aid to bring to justice every such offender. The unlawful expeditions referred to by the President were composed of so-called Fenians, who last week made another hostile demonstration against Canada. Several thousands of them were in movement from various parts of the northern and western States; but acting without concert, proper organization or capable leaders, the movement was easily defeated. Parties entered Canada at two places, but meeting with opposition quickly retreated, and a number of their officers being arrested by the U. S. officials, and thrown into prison, the Fenians disbanded and left for their homes. U. S. troops were ordered to the border, but there seemed to be little need for their services. A few Fenians were killed and wounded in their encounters with the Canadians, but the latter do not appear to have suffered any loss of much moment.

Congress.—The bill in aid of the Northern Pacific Railroad, after being amended, has finally passed both Houses. Public lands are granted on a liberal scale, and the company is authorized to issue its bonds for the construction of the road, and to secure the same by mortgage, &c. The House of Representatives has passed a bill granting pensions to all the survivors of the war of 1812, who served on land or sea for three months in

that war. It is stated that fifteen to twenty thousand pensions will be thus created.

The Treasury.—The U. S. Secretary of the Treasury has directed the sale of \$5,000,000 of gold, and the purchase of \$8,000,000 of U. S. bonds during the Sixth month. The forthcoming statement of the public debt will exhibit a further decrease during the Fifth month.

Philadelphia.—Mortality last week, 315. In the corresponding week last year, 232. The growth of the city, and increase of business, is shown by the following comparative statement, showing the number of mail letters delivered, the local or drop letters delivered, the newspapers distributed, the letters collected and the newspapers collected:

	April, '69.	April, '70.	Inc.
Mail letters delivered,	849,162	929,195	80,033
Local letters delivered,	377,266	436,160	58,884
Newspapers delivered,	306,663	346,824	40,161
Letters collected,	990,423	1,007,908	17,485
Newspapers collected,	90,517	139,975	49,458

Chinese Immigration.—The Chinese companies of San Francisco have decided to discourage the emigration of their countrymen to California, and have drawn up a circular to that effect, to be posted in all the principal towns and cities of China.

Southern Crops.—The wheat crop of Georgia is good, and promises a large yield. The corn and cotton crops of Georgia, South Carolina, Florida and Alabama, also promise well.

The Markets, &c.—The following were the quotations on the 30th ult. *New York*.—American gold 114½. U. S. sixes, 1881, 117½; ditto, 1868, 114; ditto 10-40, 5 per cents, 108½. Superfine State flour, \$4.75 a \$5; shipping Ohio, \$5 a \$5.25; St. Louis flour, \$6.10 a \$10; southern, \$6 a \$10. No. 2 Chicago spring wheat, \$1.22; No. 1 Milwaukee, \$1.28 a \$1.30; amber western, \$1.34 a \$1.35. State oats, 68 a 69 cts. Western mixed corn, \$1.05 a \$1.11; choice yellow, \$1.16. Carolina rice, 8 a 8½ cts. Rangoon, 7½ cts. Cuba sugar, 8½ a 9½ cts.; hard refined, 13½ cts. Cotton, 22½ a 24 cts. *Philadelphia*.—Cotton, 23 a 23½ cts. Flour, \$4.75 a \$8.25. Red wheat, \$1.30 a \$1.35; white, \$1.40 a \$1.50. Pennsylvania rye, \$1.10; western, \$1.03. Western corn, \$1.05; Penna. yellow, \$1.10. Western oats, 62 cts.; Penna. 64 cts. Lard, 16 a 16½ cts. Clover-seed, \$8.25. Timothy, \$7.50. Flaxseed, \$2.25. The arrivals and sales of beef cattle at the Avenue Drove-yard numbered only about 1400 head. Extra sold at 10½ a 11 cts.; fair to good, 9 a 10 cts., and common 6 a 8 cts. per lb. gross. About 11,000 sheep sold at 5½ a 8 cts. per lb. gross, and 2500 hogs at \$13 a \$13.75 per 100 lbs. net. *Chicago*.—Spring extra flour, \$4 a \$5.15. No. 2 wheat, 98½ cts. a \$1. No. 2 corn, 79½ cts. Oats, 46 cts. Rye, 79 cts. No. 2 barley, \$1.55 a \$1.60. *St. Louis*.—No. 1 spring wheat, 97 cts.; No. 2 red fall, \$1.08; choice, \$1.25. Mixed corn, 80 a 83 cts. Oats, 51 a 52 cts. Lard, 15½ a 16 cts. *Baltimore*.—Maryland wheat, \$1.40 a \$1.52; Pennsylvania, \$1.35 a \$1.38. Mixed corn, \$1.14 a \$1.15. Oats, 62 a 65 cts. Lard, 17½ cts. *Cincinnati*.—No. 2 wheat, \$1.12 a \$1.14. Corn, 90 a 92 cts.

The Indian Aid Association of Friends of Philadelphia Yearly Meeting having agreed to support a teacher among the Ottawa Indians, desire to engage a Friend, either man or woman, for that position.

Apply to JAMES E. RHODES, M. D., Germantown. Philad., 5th mo. 9th, 1870.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to JOHN E. CARTER, Clerk of the Board of Managers, No. 1313 Pine Street, Philadelphia, or to any other Member of the Board.

MARRIED, on the 4th of Fifth month, 1870, at Twelfth street Meeting-house, GILBERT CONGDON, of Providence, R. I., to ELLEN L. SMITH, of Philadelphia.

DIED, Third month 10th, 1870, ISAAC STOKES, son of Carleton P. Stokes, in the 28th year of his age, a member of Woodbury Monthly Meeting of Friends. "Blessed are the pure in heart for they shall see God!"

—, on the 28th of Third month, 1870, SARAH EMLEN CRESSON, relic of Caleb Cresson, in the 83d year of her age, a member of the Western District Monthly Meeting.

—, at the residence of her cousin, Joshua Stevenson, Westfield, Burlington Co., N. J., 5th mo. 8th, 1870, MARY DARNELL, aged nearly 77 years.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.